

/378 cont./

241
529[825]
→

Fig. 36. — A. Čipaya Indian in festival clothes. Notice the crown of flamingo eggs on the head. B. Čipaya Indian equipped to participate in the Carnival dances. On his back a wild duck secured by means of a festive sling and the straw bola perdida.

[82A]
[482]

2-Métaxu-137

E-5 (1930-1931) 1935, 1936 SF24 Uru SF24

Carangas-
Chigaya

Plaque XVI

915

283

482



A



B

301

308

342



C



D



E



F

- A. - Coca bag covered with a sort of "velvet" and used only during festivals.
- B. - Festive sling.
- C. - Wig worn by the men during festivals.
- D. - Sacred stick (kamana-para).
- E. - Rope cross hung on the roof of the huts.
- F. - Perforated potsherds used as money during the festival of the alasita.

Carangas -
Chapaya
Ayacucho SFS

/174 cont./

303 rotten urine. This liquid, which smells horribly of ammonia, is an excellent cutter of grease, the only thing which can give some supplements to their greasy soap. This peculiar washing made me understand the reason why there was a receptacle in a corner of all the Čipaya huts which the master of the house used as a chamber pot and whose contents he guarded with care. When I assert that this toilette is the only one which the Čipaya women practice, I exaggerate nothing. Throughout their lives they never wash and their skin is covered with a veritable crust of dirt. Their clothes are equally unclean and tattered, and only during festivals do they put on a new upu or mantle. /175/ Figure 6 appears here.

/176/

Technology

413 Ceramics. The pottery of the Čipaya Indians is not indigenous. It comes to them from the Ayurara who trade it (Fig. 6 /see p. 165/). The center of this industry is situated near Paripacota in Carangas province where banks of clayey earth are found. I shall always regret not having been able to visit this locality to observe the making of ceramics on the spot. Without any doubt I should have discovered there the survival of ancient pre-Columbian technique. Since the form of the vessels and jugs coming from this place is exactly that with which we are familiar from Andean archaeology. Aryballes (165) are still shaped there as in the times of the Inca empire, and other receptacles which reproduce ancient types characteristic of this part of the altiplano (Fig. 3, E-F /see p. 155/). 412 It is not only in the style of these ceramics that we ascertain the influence of pre-Columbian models, but in the very manner in which the aryballos is carried on the back is a continuation of old Inca traditions. By means of a rope of llama wool ingeniously interlaced, the women bear the large aryballoid jug on the back, exactly like the Indian depicted on a Chimu vase.

[See containers on p. 166]

They are often adorned with rewhite bindings, and are
 handled with great care. The *flauta de pino* is blown
 through a mouthpiece at the end. To make this kind of
 flute the Chipeya use the carved branches of the toté
 shrub, which gives these instruments their distinctive
 shape. [534]
 [533]

They also use the *apu*, a round stone that gives out
 strong sounds through a hole in its center. Played with
 the other instruments, it produces a heavy music, slow
 and solemnly. The sound emitted depends on the size
 of the stone and the way it is struck. [533]

Pottery making is unknown today among the Chipeya,
 and probably has been for many generations, since all
 their work for pottery are Aymara. The Chipeya women
 bring water from the Lanza River in very large jars, car-
 rying them on their shoulders with the help of an inge-
 niously twisted cord of llama wool, exactly in the manner
 shown on ancient Chinese vases. From time immemorial
 the Chipeya have made beautiful coiled baskets of straw. [303]
 [177]
 [212]
 [402]

Chipeya religion, a blend of pagan and Catholic fea-
 tures, is basically the same as that of the Aymara, al-
 though it probably preserves the pagan aspects in purer
 form. Pachamama, the Earth Mother, is the favorite god-
 dess, and is often confused with the Virgin Mary. They
 also worship St. Philip, St. Jerome, and St. Ann; a host of
 spirits called *mitones*; the Lanza River; the nearby moun-
 [177]
 [178]